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lead to a more general knowledge of this wonderful portion of the Word of God which, intended as a "revelation," has too often been the means of confusion because of the lack of an interpreter. A series of short, popular commentaries such as this one, which would cover the whole range of Scripture, or the New Testament at least, would be a most valuable addition to our devotional and exegetical literature. Father Berry has put all of us in his debt by the high standard he has placed before us. We trust that he, or others equally competent, will give us more volumes on the same order.

FLOYD KEELER, A. M., S. T. B.

Etudes de Critique et de Philologie du Nouveau Testament. par E. Jacquier. Paris, Téqui, 1920.

This excellent volume represents a welcome supplement to the author's brilliant work, "Histoire des livres du Nouveau Testament" and furnishes a splendid summary of the latest critical and philological achievements in the field of New Testament Scripture. After a lucid treatment of general introductory questions, the latest literature on the Gospels, the Epistles of St. Paul, the Acts, the Catholic Epistles and Johannine writings is subjected to a careful analysis. The final chapters deal with the canon and the text of the New Testament.

The result reveals a tendency especially in Germany, England, and France, to consider the New Testament in the light of the "mystery religions" and to submit hellenistic influence on the New Testament writers. The well-considered conclusions of the author compel consent in nearly every particular. The common exaggerated view that the New Testament language is the ordinary dialect of daily conversation is modified to the correct statement: the language of the New Testament, as a whole, is the language of the writers and authors of the New Testament-times. The "Semitisms" of the New Testament are more correctly termed "vulgarisms," which form an integral part of the hellenistic idiom. But the author, on the question of St. Paul's relation to Greek literature and rhetoric, denies the "souvenir de la diatribé stoïcienne" in the writings of the Apostle and ventures the conclusion: "ces procédés sont ceux de sont argumentation" (491), he will hardly find general consent. Although one must disagree with, *e. g.*, Norden's fantas-

tic conclusions, his overwhelming material collected in his "Agnostos Theos" shows that St. Paul was well familiar with the "formulae" of the Diatribe and masterfully forced these external forms of Hellenism into the service of Christian revelation. Also in regard to the "mystery religions," it will be admitted with the author that the *doctrines* of St. Paul are not influenced by them. But here again it is most probable that external forms were at times accepted by the Apostle as desirable conveyors of the New Gospel. His results with regard to *Hebrews*: "il paraît établi" that St. Paul is not the direct author of the Epistle, will hardly be contradicted. We also are in accord with the author if he states against the "Two-sources Theory" that it is difficult to see why St. Matthew and St. Luke differ so much from St. Mark if they made use of his work.—If the "Western Text" is characterized as "un texte, du N. T. défiguré plus ou moins par l'incurie on la fantaisie des copistes" the conclusion is undoubtedly too pronounced. Recent investigations (cf. Vogels) have shown that this "text défiguré" is rather due to the influence of *Tatian's Diatessaron* (perhaps *Diapente*).

New Testament students will feel exceedingly grateful to the author for this valuable guide through the vast and complicated field of recent N. T. studies.

H. SCHUMACHER.

The Morality of the Strike, by Donald A. McLean, M.A., S.T.L.
 Preface by John A. Ryan, D.D., New York: P. J. Kenedy & Sons. Pp. x+196.

This exceptionally meritorious volume is a clear-cut answer to the many grave question which now occupy the minds of the industrial and economic leaders not only in this country but elsewhere. It is a comprehensive and adequate treatment of the moral questions involved in the strike. The author gives us briefly the history of Labor from the earliest years to the present day, and goes beyond all other treatises on the subject: he discusses the moral issues so fundamentally involved. It is a monograph which does not enter into the larger and more doubtful economic and social issues involved in industrial disputes. To Catholics especially the book is of the greatest possible value, as it discusses the ethical point in connection with the Strike—the great weapon of modern economic warfare. The author fully realizes